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Two lectures are devoted to a survey of conditions in the Mediterranean world of Plotinus' day and two others give an account of his forerunners. The cradle of Neoplatonism is found to have been not Athens but Alexandria, where Orientals and Occidentals freely mingled, yet the system of Plotinus is held to have been an almost completely pure revival of Platonism. The suggestion that mystical tendencies cherished by the oriental cults may have contributed features to Neoplatonism is emphatically rejected. Successive chapters deal at length with the characteristic Plotinian notions regarding the world of sense, the soul and its immortality, the intelligible world—or the "spiritual" world, as this writer terms it—the absolute, ethics, religion, and aesthetics.

Dean Inge has accomplished the somewhat unusual feat of writing interestingly about even the most abstruse phases of Neoplatonism. He has also written with abundant knowledge at his command and with a personal interest in his subject that made him capable of appreciating many an obscure color that would have escaped a less admiring observer. At the same time his desire to make the third-century Plotinus the model exponent of a twentieth-century idealism renders it somewhat difficult for a reader to maintain an undistorted historical perspective. The value of Plotinus as an interpreter of life's problems in the Mediterranean world of the third century is one thing; his worth as a guide for the solution of the problems of twentieth-century civilization in a very different world is quite another matter. This, however, is a distinction which seems never to have been specifically made by Dean Inge. But some such historical discrimination would seem necessary to a scientifically valid estimate of Neoplatonism as a whole and of Plotinus in particular.

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A HISTORY OF FOREIGN MISSIONS

A compact volume by the scholarly president of the American Board of Commissioners for Foreign Missions¹ represents two interesting and highly significant movements in the field of missions. The first is seen in the form of the work, a handbook which may serve as a text in college or university classes or in more advanced church study groups. That such a book could be published is evidence of a conviction that

¹ *The Spread of Christianity in the Modern World*. "Handbooks of Ethics and Religion." By Edward Caldwell Moore. Chicago: University of Chicago Press, 1919. xi+352 pages. \$2.00.

missions should find a place on the curriculums of our institutions of higher education. It is one more of the indications, of which there are today so many, that Protestant communions are beginning to take seriously the task of bringing the Christian gospel to bear upon the entire world, and that the missionary enterprise, once supported by a comparative few, is today winning increasing recognition from the thoughtful and scholarly leaders of our nation.

The second movement which the book represents is that toward the conception of Christian missions as a process having as part of its goal the transformation by the spirit of Jesus of all phases of the world's life, religious, social, political, economic, and intellectual. The author represents "the prevailing mood of our time" to be "that which esteems that the problem [of missions] is neither to make for another world nor yet to make another world in this, but through men who are being saved to make this another world." He conceives missions as the means for "the gradual embodiment of the spirit of Jesus in the life of mankind." In close consistency with this position Professor Moore treats the missionary enterprise during the past several centuries as an integral part of the expansion of Europe, not divorced from but intimately associated with the touching of the life of non-European peoples and the filling of the comparatively unoccupied quarters of the earth by the energetic races of Europe.

With this point of view, Professor Moore opens his book with a brief account of the growth of Christendom since the time of Christ and the expansion of Modern Europe since the latter part of the fifteenth century, pointing out specifically the relation of the latter movement to the missionary enterprise. He then takes up, country by country, the main areas of the earth, giving in compact summary the story of the invasion of these lands by occidental commerce, races, nations, and ideals, and dwelling especially on the missionary enterprise. The book thus constitutes a brief history of modern missions regarded as a part of the impact of occidental peoples and culture upon other lands and as constantly conditioned by that relationship.

Inevitably the story is too big to be told in so brief a compass, except in compact, outline form, and the book accordingly suffers partly by necessary omissions and partly from the scanty mention of so many names. It is obviously, moreover, written from the Protestant standpoint, and while appreciative mention is made of Catholic missions, especially of the period before the nineteenth century, there is but slight attention paid them in the years since the rise of Protestant

missions. The reader goes away almost uninformed as to the remarkable progress made in non-Christian lands during the past hundred years by missionaries of the Roman church. More attention, too, could well be given to the means by which the church has followed the European settler in the Americas, Africa, and Australia, and has affected his life. The author, moreover, seems not to appreciate the change that was wrought in Protestantism when it became missionary.

In spite of these defects, the book is a most admirable one, and it is to be hoped that its publication will serve to stimulate in many colleges and universities the introduction of a course on the history of missions.

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THE LEVELLERS

The Leveller Movement has been interpreted in a doctoral dissertation, to which was awarded the Herbert Baxter Adams prize in European history.¹ The greater part of the material used in its preparation was collected by the writer in the British Museum, and an important contribution is his condensation of the most significant documents, which he has incorporated in the body of the argument. Years have passed in the maturing of the author's conclusions, in the presentation of which he has been remarkably forceful and clear. His skilful use of biographical material has kept this constitutional study from becoming abstruse and dull. Interest is more than sustained; it steadily grows right through to the end. The part played by Lilburne is told with gripping interest. Cromwell comes in for some severe strictures, but not for more than the facts seem to warrant. A noteworthy service to the student of church history is the writer's excellent analysis of Erastianism and Independency.

In the Leveller, the writer discovers a rationalist; an advocate of the compact theory of government, pronouncing laws valid only in so far as they harmonize with reason and nature; the proponent of a written constitution of fundamental laws, framed under the guidance of the people and enforced like other laws through the courts. These laws, moreover, he maintained, should be simplified. As an idealist he believed citizens though untrained in democracy could safely commit

¹ *The Leveller Movement*. By Theodore Calvin Pease. Washington: American Historical Association, 1918. x+406 pages.